

LISTEN TO THE VOICE OF TRUTH.

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NO. 1.

A SKETCH OF THE FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS PARTICULARLY FOR THOSE WHO ARE UN-ACQUAINTED WITH OUR PRINCIPLES.

First, we believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost, who bears record of them, the same throughout all ages and forever.

We believe that all mankind by the transgression of their first parents, and not by their own sins, were brought under the curse and penalty of that transgression, which consigned them to an eternal banishment from the presence of God, and their bodies to an endless sleep in the dust, never more to rise, and their spirits to endless misery under the power of Satan; and that, in this awful condition, they were utterly lost and fallen, and had no power of their own to extricate themselves therefrom.

We believe, that through the sufferings, death and atonement of Jesus Christ, all mankind, without one exception, are to be completely and fully redeemed, both body and spirit from the endless banishment and curse to which they were consigned, by Adam's transgression, and that this universal salvation and redemption of the whole human family from the endless penalty of the original sin, is effected, without any conditions whatsoever on their part; that is, that they are not required to believe, or repent, or be baptised, or do anything else, in order to be redeemed, from that penalty; for whether they believe or disbelieve, whether they repent or remain impenitent, whether they are baptised or unbaptised, whether they keep the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul and body, from the penalty of Adam's transgression. The most righteous man that ever lived on the earth, and the most wicked wretch of the whole human family, were both placed under the same curse, without any transgression or agency of their own, and they both, alike, will be redeemed from that curse, without any agency or conditions on their part. Paul says, Rom. v. 23, "Therefore, as by the offence of one, judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." This is the reason that the spirits of ALL men are restored to their bodies. This is the reason that ALL men are redeemed from their first banishment, and restored into the presence of God, and this is the reason that the Saviour said, John xii. 32 "If I be lifted up from the earth I will draw ALL men unto me." After this full, complete and universal redemption, restoration and salvation of the whole of Adam's race, through the atonement of Jesus Christ, without faith, repentance, baptism or any other works, then ALL and every one of them, will enjoy eternal life and happiness, never more to be banished from the presence of God, IF they themselves have committed no sin: for the penalty of the original sin can have no more power over them at all, for Jesus hath destroyed its power—broken the bonds of the first death—obtained the victory over the grave,—delivered all its captives, and restored them from their first banishment into the presence of his Father, hence eternal life they will be theirs, IF they themselves are not found transgressors of some law.

We believe that all mankind, in their infant state are incapable of knowing good and evil, and of obeying or disobeying a law and that, therefore there is no law given to them, and that where there is no law, there is no transgression; hence they are innocent, and if they should all die in their infant state, they would enjoy eternal life, not being transgressors themselves, neither accountable for Adam's sin.

We believe that all mankind, in consequence of the fall, after they grow up from their infant state, and come to the years of understanding, know good and evil, and are capable of obeying and disobeying a law, and that a law is given against doing evil, and that the penalty affixed is a second banishment from the presence of God, both body and spirit, AFTER they have been redeemed from the FIRST banishment and restored into his presence.

We believe that the penalty of this second law can have no effect upon persons who have not had the privilege, in this life, of becoming acquainted therewith; for although the light that is in them teaches them good and evil, yet that light does not teach them the law against doing evil, nor the penalty thereof. And although they have done things worthy of many stripes, yet the law cannot be brought to bear against them, and its penalty be inflicted, because they can plead ignorance thereof. Therefore they will be judged, not by the revealed law which they have been ignorant of, but by the law of their conscience, the penalty thereof being a few stripes.

We believe that all who have done evil, having a knowledge of the law, or afterwards, in this life, coming to the knowledge thereof, are under its penalty, which is not inflicted in this world, but in the world to come. Therefore, such, in this world, are prisoners, shut up under the sentence of the law, awaiting, with awful fear, for the time of judgment, when the penalty shall be inflicted, consigning them to a second banishment from the presence of their Redeemer, who had redeemed them from the penalty of the FIRST law. But, enquires the sinner, is there no way for my escape? Is my case hopeless? Can I not devise some way by which

I can extricate myself from the penalty of this SECOND law, and escape the SECOND banishment? The answer is, if thou canst hide thyself from the all-searching eye of an Omnipresent God, that he shall not find thee, or if thou canst prevail with him to deny justice its claim, or if thou canst clothe thyself with power, and contend with the Almighty, and prevail him from executing the sentence of the law, then thou canst escape. If thou canst cause repentance, or baptism in water, or any of thine own works, to atone for the least of thy transgressions, then thou canst deliver thyself from the awful penalty that awaits thee. But, be assured, O sinner, that thou canst not devise any way of thine own to escape, nor do any thing that will atone for thy sins. Therefore, thy case is hopeless, unless God hath devised some way for thy deliverance; but do not let despair seize upon thee; for though thou art under the sentence of a broken law, and hast no power to atone for thy sins, and redeem thyself therefrom, yet there is hope in thy case; for he who gave the law, has devised a way for thy deliverance. That same Jesus, who hath atoned for the original sin, and will redeem all mankind from the penalty thereof, hath also atoned for thy sins, and offereth salvation and deliverance to thee, on certain conditions to be complied with on thy part.

We believe that the first condition to be complied with on the part of sinners, is, to believe in God, and in the sufferings and death of his Son Jesus Christ, to atone for the sins of the whole world, and in his resurrection and ascension on high, to appear in the presence of his Father, to make intercessions for the children of men, and in the Holy Ghost, which is given to all who obey the gospel.

That the second condition is, to repent, that is, all who believe, according to the first condition, are required to come humbly before God, and confess their sins with a broken heart and contrite spirit, and turn away from them, and cease from all their evil deeds and make restitution to all whom they have in any way injured, as far as it is in their power.

That the third condition is, to be baptised by immersion in water, in the name of the Father, Son, and Holy Ghost, for remission of sins; and that this ordinance is to be administered by one who is called and authorized of Jesus Christ to baptize, or otherwise it is illegal, and of no advantage, and not accepted by him and that it is to be administered only to those persons, who believe and repent, according to the two preceding conditions.

And that the fourth condition is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost; and that this ordinance is to be administered by the apostles, or elders, whom the Lord Jesus hath called and authorized to lay on hands, otherwise it is of no advantage, being illegal in the sight of God; and that it is to be administered only to those persons who believe, repent, and are baptized into this church, according to the three preceding conditions. These are the first conditions of the gospel. All who comply with them receive forgiveness of sins, and are made partakers of the Holy Ghost. Through these conditions, they become the adopted sons and daughters of God. Through this process, they are born again, first of water, and then of the spirit, and become children of the kingdom heirs of God—saints of the most High the church of the first-born the elect people, and heirs to a celestial inheritance, eternal in the presence of God. After complying with these principles, their names are enrolled in the book of the names of the righteous.

They are then required to be humble, to be meek and lowly in heart, to watch and pray, to deal justly; and inasmuch as they have the riches of this world, to feed the hungry, and clothe the naked, according to the dictates of wisdom and prudence; to comfort the afflicted, to bind up the broken-hearted, and to do all the good that is in their power; and besides all these things they are required to meet together as often as circumstances will admit, and partake of bread and wine, in remembrance of the broken body, and shed blood of the Lord Jesus; and, in short, to continue faithful to the end, in all the duties enjoined upon them by the word and spirit of Christ.

“It is the duty and privilege of the saints thus organized upon the everlasting gospel, to believe in and enjoy, all the gifts, powers, and blessings which flow from the Holy Spirit. Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints.” We believe that inspired apostles and prophets, together with all the officers as mentioned in the new Testament, are necessary to be in the church in these days.

We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches has perverted the gospel; some in one way, and some in another. For instance, almost every church has done away “immersion for remission of sins.” Those few who have practised it for remission of sins, have done away the ordinance of the “laying on of hands,” upon baptized believers for the gift of the Holy Ghost. Again, the few who have practised this last ordinance, have perverted the first, or have done away the ancient gifts, powers, and blessings, which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances, or done them away. Thus all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, “Though

we, or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

We believe that there are a few sincere, honest, and humble persons, who are striving to do according to the best of their understanding; but, in many respects they err in doctrine, because of false teachers and the precepts of men, and that they will receive the fulness of the gospel with gladness, as soon as they hear it.

The gospel in the "Book of Mormon," is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv, 6, 7, 8, "And I saw," says John, "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that maketh heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. They also contain the gospel in great plainness, and instructions of infinite importance to the saints. They also unfold the great events that await this generation; the terrible judgment to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth, that is, until they come in possession of all the truth there is in existence, and are made perfect in knowledge. So long, therefore, as they are ignorant of any thing past, present, or to come, so long we believe they will enjoy the gift of revelation. And when in their immortal and perfect state when they enjoy the measure of the stature of the fulness of Christ when they are made perfect in one, and become like the Father Saviour, then they will be in possession of all knowledge, wisdom, and intelligence: then all things will be theirs, whether principalities or powers, thrones or dominions; and, in short, then they will be filled with all the fulness of God. And what more can they learn? What more can they know? What more can they enjoy? Then they will no longer need revelation.

We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years.

We believe that the nations are fast ripening in wickedness, and that judgments, fearful, and terrible, speedily await them. For the signs of the times clearly betoken a general and universal convulsion. The ripening of the harvest the decay of vegetables the withering leaves, never indicated more clearly the approaching winter, than the signs of the times betoken approaching judgment. The awful apostacy of the Christian world—the great corruptions that pervade all governments, and the alarming wickedness of the present generation, have engraved Universal Judgment, Ruin, and Overthrow upon all the kingdoms of this world. A dreadful storm is gathering in every region, and will ere long, break forth with inconceivable fury upon this guilty generation. Already the fearful tempest begins to rage. The calm repose of ages is disturbed. Ancient and powerful monarchies which have stood the test of centuries, unmov'd and unalter'd, are now fast crumbling to ruin. Kingdoms are in terrible commotion, divided among themselves, and each distracted with internal broils, disorder, and confusion. The fountains of the nations seem to be broken up. The whole frame work of government is loosened and torn asunder. Every nation is alarmed and in consternation. Fearful forebodings have seized upon Politicians and Statesmen, Kings and Rulers. All are perplexed with dreadful anxieties, looking after those things which are coming on the earth.

In the midst of all these commotions, just as every government seems to be on the very eve of crumbling to pieces, and just as a thick cloud of judgment seems to hang frightfully over all nations, ready to burst with awful fury upon their guilty heads—a voice of mercy is heard. An angel is sent forth from the eternal worlds. Truth springs forth from the earth clothed with her native simplicity and beauty. Messengers are called of God, and sent forth with a proclamation to all people, requiring them to repent and obey the same. A way of safety for the meek of the earth is clearly pointed out. The kingdom of God is re-organized upon the earth which alone will stand secure and triumphant in the midst of the dissolution of all earthly governments.

Thus, dear reader, we have laid before you a brief narrative of some of the most important things transpiring in this generation—things most firmly believed by the church of Jesus Christ of Latter Day Saints—things which have already been embraced by many tens of thousands in our own native country. Thousands also among other nations are rejoicing in these tidings, having received this message with gladness. Never were mankind visited with a more important message than the one which has now saluted the ears of mortals. It is a

message that deeply concerns all people, and calls for their most candid and sincere investigation. It is a message from the great Jehovah committed into the hands of mortals by holy angels sent forth from his presence. It is a message that will speedily penetrate the darkest corners of the earth, and enter into the palaces of Kings, while proud and haughty monarchs shall tremble at its power. It is a message which unveils the secrets of futurity, and draws aside the curtains which hide the destinies of all countries and governments.

By the proclamation of this message, Judah shall be gathered from their long dispersion—the tribes of Israel be restored, with power and glory to their own lands—the remnant of Joseph, or the American Indians, become civilized and enlightened, and the Millennial reign of universal peace and joy be ushered in.

And we now bear testimony to all, both small and great, that the Lord of Hosts hath sent us with a message of glad tidings—the everlasting gospel, to cry repentance to the nations, and prepare the way of his second coming. Therefore, *repent*, O ye nations, both Gentiles and Jews, and cease from all your evil deeds, and come forth with broken hearts and contrite spirits, and be baptized in water, in the name of the Father, Son, and Holy Ghost, for remission of sins, and ye shall receive the gift of the Holy Spirit by the laying on of the hands of the Apostles, or Elders of this church; and signs shall follow them that believe, and if they continue faithful to the end, they shall be saved. But woe unto them who harken not to the message which God has now sent, for the day of vengeance and burning is at hand, and they shall not escape. Therefore, **REMEMBER**, O reader, and perish not!

Adieu to honour, wealth and fame;

And every worldly pleasure;

I bid farewell to my good name,

For to obey my Saviour.

I covet not that high esteem

To which I did aspire:

My Saviour's love shall be my theme,

I care for nothing higher.

Yes, if I could advance his praise,

By works of my performing,

Among the Saints of latter days,

I would be called a "Mormon."

Although they commonly are call'd

A poor deluded people:

Their prophets, priests, and teachers, all

Offscourings of the rabble.

And were not all the saints of old

Derided, by opposers

Of light, and truth which did unfold,

From Adam, down to Moses?

Yes, all the holy prophets were

With Christ, and his Apostles,

Accounted as these "Mormons" are,

False prophets and impostors.

But truth is strong, and will prevail,

For it proceeds from Heaven,

It always did, and ever shall,

By inspiration given.

And when it doth their systems rub,

Proud men become uneasy,

And call the Master, Belzebub,

And all his servants crazy.

Thus all, in every age, who live

Godly, in Christ the Saviour;

Such base calumny shall receive,

From those they cannot favour,

Nor think as they would have them think,

Nor do, as they are doing,

And blunder with them on the brink

Of everlasting ruin.

Men still love darkness more than light,

Because their deeds are evil,

And will declare that wrong is right—

Though it were from the devil.

That midnight, the old carnal mind,

Remains as dark as ever;

And all the blind, that lead the blind,

Fall in the ditch together.

Oh! how they earnestly contend,

And still sink in the mire!

Their broken systems cannot mend

'Till purified by fire.

COLUMBIAN BARD.

New-York, March 24, 1838.

The Latter Day Saints, hold meetings at the usual hours on Sunday in Philadelphia, at the Hall over Marshall Institute, 3d street, above Willow.

New-York, at Marion Temperance Hall, 183 Canal street.

Brooklyn, at the Log Cabin, in Fulton street.

Boston, at Suffolk Hall, opposite Boylston Market.

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